M-2465

~~Group IV~~ ~~Saturday Night.~~ ~~Westtown~~

SAT., October 5, 1974

Westtown

Group IV

[redacted]

Must Remain in Transcription Room

So, we'll have to start again. Of course sometimes I ask what are you all coming for? Because you've heard so many times about Work and the philosophy. And it's not that I want to make it new each time. It can only be, really, a reminder. I think we'll make it questions and answers if you like. I have a few things before hand. You know I usually start out that way and then I get caught, Because I think I ought to say something more and, uhh, pretty soon it's a, something like a lecture.

In California, coming back, I said to one of them that my day of Austerity will be when I cannot talk. Because it's always talking going on around me and ---. In which, of course, when it goes on, I have to participate. It's a habit, I want to tell you something about a little discipline. We have been trying to bring back the Saturday for Work Day, if it were possible. There are no volunteers to speak of. Some of you come to the Reading early in the morning, which is all right, but then you disappear. I think there is a great deal to be done with your own place. Also during the week, of course, you're busy. And maybe I'm suggesting too much. At the same time I think the Saturday is treated like a stepchild. The reason for it, obviously, from my standpoint, is the question of opportunity. The day will come that you won't have it. There will be a day also I think that there is no group. I think it is necessary to keep in mind that you have to make an attempt to continue with a Group. Also this question of Work is not linked up with me. I stimulate it. You have to continue. When there is a chance of having Group Work, working together on some kind of a project. I think, at least every once in a while, it's more important than cleaning up your own backyard or fixing up something that perhaps could be done some other time. That is one thing about the Saturday, for then comes Sunday. I don't scold you, but at the same time I don't like it. You don't come in the morning early enough. And during the morning you dribble in, in order to be there for lunch. It is not right*. There is a difference between when we take stock early in the morning and then count the number of people who come to lunch. It is not that way. We don't have a Sunday in order to have Lunch together. That's what I mean by discipline. Can you actually see how important it is to Work together with each other for the sake of Work on yourself? For the

* And in the afternoon some of you, of course, go home [illegible] what you like. It is not right.

sake of a contact with people, some of whom you like, some don't. But for yourself, to have contact of some kind so that perhaps to be reminded. If you're honest with your desire to Work, if you honestly believe that you have to profit by this time you spend; this time you're on Earth, and that there is a reason not only for being here but -- We know the reasons now, by this time. And maybe you don't want to subscribe to them. I would like to leave it alone, because it is your Conscience. And I don't want to poke at your Conscience. At the same time, thinking about it, I feel, every once in awhile, quite sad. Why can't you be much more of that kind of a Group? Physically being together. Having a chance to see yourself. And maybe to some extent an enjoyment. But at least something that you do want to do because it is good for your growth. But then when you don't do it --- You see the same thing appears with people needed for the Kitchen. In the first place, of course, if you don't come in the Morning: How can we have volunteers. And there is still that same question: You just don't want to sacrifice yourself once in awhile. We talk about Mothers for the Nursery. Some don't want to come, but they would like to send their little children. Why can't we share? Honestly, more or less evenly, and leave it ~~sometimes~~ many times to some who want to and others who cannot. But those who could, where is your Conscience then? When you know that someone else is taking your place? Do you realize that? (2) ... that opens totally expanding it now to Mankind. All possibilities are being lived at the same moment. And it also means that you live your own. But if you shy away from that, that possibility has to be lived by someone else. And that's the particular value regarding a Group, because there are certain activities that must be done by a Group as a whole. And if some people don't do it, someone else will have to do it. And maybe if there are not enough people then that is not being done. And it is wrong if your Conscience starts to talk to you a little bit. I think you can understand it! And don't think now that I am foolish. And don't think now that you can just forget it, so that you don't wish to remember anymore that I've talked this way because tomorrow morning, --- What will you do tomorrow morning?

This is the one side which I see. I also see other sides, of course. We've started with the Small Groups. --Okay! I'm filling it again: There's

four meetings this week. What is your responsibility for that Small Group when you come to Firefly? That you come prepared! That you're going to use that time for really asking serious questions which have bothered you. And if you don't know it, light them up so that you can read them. And don't be overfearful. We sit together and just talk about what is this and that, and how can I understand perhaps, or maybe some clarification is needed. I'm not critical about what we've done so far. We've had two. It's fine. It's very good. Can be a good level. But you must do Work. Because I realize that not all Small Groups are equal. And when it ~~be~~ comes below the level of interest, or even so-called Small Groups get together who really don't talk about Work at all. Sometimes they don't know it, and sometimes they don't even know that they don't know it. I hate to say it, but for God's Sake don't waste my time. I'm very serious about these Small Groups because I believe they will provide for the possibility of the maintenance of the Group as a whole when I die. And moreover it will ~~repay~~ Work ~~if the~~ description and understanding which is based on "All and Everything," --- That is perhaps the most important part because the interpretations of what you think you know about Work ~~is~~ not sufficiently verified by your own experience. (This) always will lead to a dilution of some kind of a doctrine that disappears gradually, and cannot be maintained by any kind of a system. It must be because you wish it within your heart. And knowing with your mind that as a responsibility that then you will go through the activity of sacrificing sometimes certain things for the sake of reaching that what is a Higher Level for yourself. Of course, it's obvious you cannot be lazy and many times the tendency, --- We know what we are well enough. But if you can help each other to remind each other, and then perhaps become a little clear, and ~~become~~ honest about Gurdjieff, and not wish to continue to talk about a lot of other things which may be quite all right and, --- I say many times, for a little tea party; but not for Work. And sometimes I ~~feel~~ that even in the larger groups it is not clear, and you don't come prepared. I say this in general, ~~that if~~ the shoe fits it fits. And when it doesn't it's quite right. So I'm now talking to those who are in earnest and sincere. And if I, --- If you feel I don't know what I'm talking about; ~~There's~~ always time on your part to try to convince me. I will be convinced. I ~~will~~ almost say quite easily by the attitude of people towards their ordinary life. When in ordinary life it does not show that they have any idea about the introduction

of inner life or spiritual being, then of course there is no Work at all. And when you continue to wish to talk about a variety of different experiences in unconsciousness, don't look for the results of the manufacturer or the Maker of a Soul. Of course I know well enough that over the years different things have crept in. In the first place we know each other a little better. In the second place we're not easily prepared for new people, to take care of them, because it means also we have to get out of our way a little. In the third place the question of co-operation has come up many times, and there are still certain mistakes which could have been avoided if there had been co-operation. In the fourth place a little secrecy in cliquishness is still there. You must eradicate it. In the Eye of The Lord all people are equal. Because all of them are stupid. All of them are unconscious. All of them have to have to learn how to Work. It applies to this Group. It applies to the total Organic Kingdom on Earth. That's the condition of Earth. And of course we want to get away from Earth. We want to get away from our body. That is what causes the trouble, many times, and of course, one had to fight. I don't want to elaborate on it but doing our best, really, to try and keep things going: On a good basis, an ethical basis, a basis of understanding, a basis of a deeper philosophy, sometimes a basis of a conduct of life which we call religious. A deepening of that what is really required in order to give stability to a person in ordinary life so that he is not constantly swayed by the wind in everything from left to right, not knowing actually of what he behave. By this time you know what should be done. There are enough conversations that we have had, enough things that have been told in some way, enough times, that you have had an opportunity to listen to it again if you want to. And always this whole question of "All and Everything," that you can read and maybe sometimes quote. But maybe not eat sufficiently. But I didn't want to start to become too critical. It is necessary to say it once in awhile because it breaks my heart when I see many attempts which are being made by a great variety of us. And how little that as an attempt is even understood. And how one still can continue to be what one always has done in the same old way. And that there is really so little friendship of really caring. Then only once in awhile when something accidental happens, or maybe someone dies, then there is consternation. And of course then there is a certain kind of love and affection which is expressed. But other other in other ways, if you ask yourself: Are you behaving like you know a human being could and should

behave? And what is possible for you that you know you could do? When you look honestly at the end of a day, of what has been? And perhaps how it might have been different? You understand what I mean! Unless Work starts to take part of you and comes and lives within you, you will continue in an unconscious state which is only justifiable from the standpoint of Earth. And if you wish to continue with that, your Being is not much larger than just a couple of inches away from the Earth itself, and you are definitely still living in the atmosphere of this Earth. When this decision can take place within yourself maybe when you are old enough, or when you have reached maturity, experienced certain things that you know you don't have to repeat anymore, maybe then you can change. And it takes longer for some people then for others, I know. At the same time, we are a Group. And many times I beg you not to forget it. If Gurdjieff means something to you then make it evident and be not ashamed. To some extent even (be) proud that you have found something that can give you a rudder to steer your own ship. For that reason these evenings are good, you might say, to remind you. And if you have questions, if you want to talk about Work, then ask. Go ahead.

(Long Silence)

It's interesting that last evening was (?) It was a little heavy. There were some people who asked, but still it had to be prodded. (?) and David, at a certain time, simply said: Apparently no more questions. We stop. I felt very sorry about that. We are a large group. And still there are many who don't want to contribute to the level of the Group itself. And sometimes of course you claim that you are interested. And that you are dependent on hearing it. And that you come here out of curiosity, too many times though: Why can't you now ask a question? What is so difficult?

Alan Cole: Mr. Nylan[illegible]?

IRNYLAND: Yah!

Alan ← It's Alan Cole.

IRNYLAND: Who?

Alan ← Alan Cole!

IRNYLAND: Yah!

Alan Cole: In trying to Work over the past few years, and especially lately, certain potentials I've always felt were there have become more clear. And at the same time, uhh, a more honest picture of myself is also clear as I am now. And it seems that many things have to be, you might say, cleaned-up, or gotten rid of to enable me to become more of what I very clearly want to become. And my question is: Is this something that's done directly or is it something done indirectly by simply trying to Work more?

MR. NYLAND: It's partly one and partly the other. I think there are several things that one comes to the realization (of), and the knowledge (of), of what one is. And that some of these kind of forms of behavior are not really our own, but they are to a great extent imitation because someone else has told us, or it has --- someone around has insisted that we ought to function in accordance with our particular culture. I think those kind of ideas, and the forms of behavior and the thoughts we have * also in connection with such behavior are really quite superficial, and are only acquired, and they really haven't gone deep enough, and I believe that it is possible to get rid of them in a more direct way and say: No that doesn't belong to me. I don't want to be like that and therefore I can behave a little differently. I can make that attempt. I don't think it will have any psychological effect. That is, it is not deep enough to stay there with roots, so that the roots again can grow out and if I prevent the expansion and the expression in one direction, the roots will still insist that they have to be expressed in another directim. But many of the ordinary behavior forms, I say are superficial enough to simply look at them and to push them out of the way. It does not require even too much energy. It's only a question of a consideration of how can I behave better for my own satisfaction and keep my self respect. On the other hand there are certain tendencies which belong to a charactor which are not only acquired ones but they are tendencies which exist a little deeper. Sometimes essential, sometimes as a result of deeper influences during the time that one is alive, sometimes coming from a biological inheritance, and sometimes as a type astrologically explained ~~expressed~~. Many of these tendencies which exist as a type may not be so right for a person to continue with when he wants to develop something of a Higher Nature. It depends on the state in which a person is as a result of suffering of which he has been touched in these little

* about them, and something the feelings which we have

or in these big respects regarding his own, uhh, essential being.

I think it is a question first of finding out the actuality --- What is the truth about what one is. And we do that by means of an Objectivity. Actually starting to come to conclusions. And then already saying: What Is there? Sometimes saying: What is the way? But not being able to dislodge it. It goes too deep. Or we are too much attached to it. And although it may be explained astrologically, it is not so easy taking away. Particularly because we continue to live on the Earth. I think such tendencies which there are , and it is not so easy to make a distinction between the acquired ones and those that are a little bit more essential. But acquired when they get eliminated, they leave quite easily the essential ones because they are not eliminated in any direct way. One should have to use an indirect way in order to come to the conclusion that such tendencies as characteristics also are not useful because they belong to a certain kind of selfishness on the part of each person and that selfishness is inherent and explainable many times because of the confirmation ---, configuration of the different influence under which it was born and also under which it grew up, in the very early age. Such tendencies, first, have to be seen as characteristics of oneself without having any criticism. The difficulty is if I am critical about them, and I want to change them, then since they are more essential I will bring about psychological conditions in which energy which was used for the one expression will have to come out as another expression and it will remain completely unconscious. That is, it will still remain a property of myself as a person, but what I now wish to do is to accept that what is, as is, without any further questioning, if I can. And in that sense the full acceptance of the fact that I am what I am, is a means by which I become free from such expressions. It is difficult to understand that, because, if you say just because I accept the way I am it means only for many people that I see more and more what I am, and together with that unconsciously I will also rationalize and I will also like or dislike certain of behavior forms which, of course, which I have as a person. At the same time, if I can really truthfully accept the fact that they are there without any further questioning then, of course, I am free from them because the fact if I were identified with it, I would consider; I would continue to talk about it intellectually, explaining it. And

perhaps explaining it away. And I would also continue to feel about it one way or the other. But the fact that I've lost both my intellectual consideration and my feeling means that there is that kind of a freedom so that the fact of myself as I am, stands on its own feet. Now how to change that or how to eliminate that? First I have to make sure that that what I actually say I am Impartial to is really Impartial. I have to test that out first, to see if I actually, I don't remain attached or that the detachment is only existing for one moment, And then again I'm attached. If in ordinary life I can create such conditions in which I ~~see~~ know that my tendencies I ~~will~~ call them now, as a type, would come to the foreground, And I claim that I am free from then, I will have to Observe that fact. And only way by which I can ~~R~~egister the truth of it is the usage of what we call Work because then the measurement has to be done by an instrument which functions in Objectivity, and not in any subjective form. So first I realize then what I am by means of something that is of a different kind of nature and I call (~~it~~) my "I" functioning Objectively regarding that what I am in Observing myself in a correct way with Impartiality retained, and also the Simultaneity which means that I really don't allow any thoughts or any interpretations of my thought to function. I've explained may times why Simultaneity is that kind of a concept. You might say this is an indirect way of approach because only by seeing it as it actually is, and that being the truth for me those (airplane roar) - characteristics are not eliminated as yet. They are still Observed and they are there although ~~S~~some~~m~~thing in me is free from them. Now the function of "I" first Observing me, and sometimes saying that it is intellectually interested in finding out the facts of the existence of such characteristics now becomes, regarding those characteristics, benevolent. Benevolence means that I understands that that what I am, also essentially, is a result of the way I have been brought up, in what form, and all the different characteristics which started with me when I was conceived, and born on this Earth. And that many of the characteristics are a result of the conditions of ~~this~~ Earth itself. And that that what I perform and do is a result of my mechanical qualities. And the more that one can see that that mechanism functioning in a 100% range, without any doubt ~~that~~ about all of it being mechanical; the more I could then become benevolent of not blaming but simply in accepting, wishing then that a certain change could take place. This benevolence is very important because it continues to

accept myself, and this time emotionally. So that now when that takes place on the part of my "I," an "I" becomes a very definite entity of a Higher Quality of life. And the level of Being which is not my level of Being, but it belongs to a Higher Level, sometimes we say then it is more spiritual. Sometimes we say it is like a mediator, or something that comes from Above, and is fostered by Above by giving it Life. But whatever that now is, the Presence of an "I" starts to function Emotionally, and sometimes takes on the quality of that what is Higher, and to which I wish to aspire. That is, become identified with an Aim of myself to become as I should become when I consider the potentialities which are now in me. An "I" reminds me of an "I" individuality, of really becoming that what I should become on Earth. And it is then Awakened in me in such a way that that wish starts to exist to see what now, since it is already freed from myself, could become eliminated by myself under the influence of a constancy of the benevolence of "I." When that takes place a person starts with his life in an entirely different aspect because then he has an Aim to see that whatever it is in his behavior, and leaving out now of course the superficial manifestations, but now actually going down deeper to what he is also, and unconsciously. And for which he is really not responsible because he cannot take that responsibility. Then under the influence of this "I" he becomes responsible for the formation of something that can actually stand in the Presence of the benevolence of "I" As if a man starts to change in the Presence of God and wanting things then, in the Presence of that Higher Form of Life, behave in such a way that he becoming to Him, but without wishing either to be criticized, or to be loved by God Himself. It means really that a man will find for himself that what actually he is in that reality of life referring then to his Magnetic Centre, which is the centre within himself of that what is life without any further encumbrance in any direction of form. And so when you say: What is it to be done? First clean up your ordinary affairs a little but so that it makes it easier. It is actually as if you have a shop and you clean it up, or a laboratory, and you put different things in the proper place. Those are the acquired characteristics. The second is preparation for experimentation. I use that word simply because that is what one does in the creation of certain things outside of oneself in accordance with Laws. Under which influence of such Laws one starts to behave in relation to them being furnished by that what the Law requires

and the adaption of the instrument to what is the experiment ~~that~~ which has to take place. That to some extent is the struggle because one is not so easily equipped already from the beginning to know exactly what are the requirments of an "I," or even to understand benevolence. At the same time, the continuation of wishing to Work on oneself will help one to create the presence of that what then becomes an Aim. And the Aim is then the corresponding of the result which takes place within oneself as carrying out an experiment in the laboratory. The reason why that becomes the ~~scene~~ same is that fundamentally the desire for research is linked up with the condition of Magnetic Centre within. And that wish of Magnetic Centre to become free is really the description of an experiment carried out in the laboratory by a person who wants to become Harmonious. So you see it is twofold: The first part is cleaning ~~up~~ a little bit. The second is the most important period of making an "I" part of one's life. The third is when an "I" actually is functioning, then that what is there as material has to become conformed to that what is required for the execution of the Will of "I." The Will of "I" becomes expressed in Consciousness and Conscience, and then the carrying out of that Will becomes the behavior of a human being, in which behavior he changes into an Individuality. You see all this belongs to a concept that one can acquire when one Works by seeing what is really that what is an "I," ~~And for the~~ and a presentation, assuming for a moment, that as a Mediator this "I" contains all the Wisdom of The Father; but is not The Father, but is in contact so that each action or even thought or feeling, if they can be called that way, on the part of an "I." Each way of expressing the Observation, or expressing the benevolence , is as it were, coming from Above, which is then as a Heavenly Quality noticed by us and putting ourselves under the Influence of that we become Aware. All right, Alan?

Thank You, Mr. Nylan.

NYLAND: It is an important question that Alan asks. Because it is a practical one. You are faced with it when you want to consider the possibility of a change. And the change should not be made prematurely. The change when it is, as it were, laid on from the outside on you as a result of reading, or as a result of listening to someone who talks about Work will not have the same affect on you as something that starts to be born within. And all changes should come from within and go to the outside of your own periphery, of your own life. So the search, which

has to be followed by the simple cleaning up of the shop is ~~the~~ an entry of this "I" into oneself. And from the surface going deeper, to find out what is actuality of the source. And coming more and more to the source of that what we are as behaving human beings. Or the source which, at every once in awhile is touched by the influence of other people or circumstances, or special conditions of that. When they reach a little bit more than the surface it becomes difficult to dislodge them, and for that reason this "I" has to be present to that what is actually happening within, and then not only becoming a Guide to tell us what we should do, but at the same time by the presence of an "I" making it possible for us to see what we actually are. And so I say the research starts from the periphery, going within, and wishing to find out more and more about that kind of a country which is completely unknown to us. It's most interesting that in the exploration of that country which goes to one's Heart, And from one's Heart tries to find out where is this Magnetic Centre? That particular condition which we meet, that there is already a certain kind of, I call it sometimes, people, which are there in that country. We don't know much about them and sometimes they are not ~~the~~ like ~~right~~ people. But ~~For~~ there are conditions which exist within oneself, which ~~are~~ is not known, ~~then~~ and only once in awhile there is some indication that they do exist, And they Appear, And sometimes we become a little Conscious about such existence. The people who are within one's Essence are Spiritual. They have not the form that we have for ordinary people, and therefore they cannot be compared so easily with what we are as a human being. At the same time we know that they exist. And in continuing to go deeper we become more and more emotionally involved in the existence of an Inner Life. And that Inner Life is really like the Earth within this Earth. You know there are sometimes theories talking about the Hollow Earth. And that there is an entrance to the Earth itself, as a Globe, around the North Pole, and also the South Pole, which is not explored. And where the entry into that, and some books have been written about it, that one discovers that that what is within is quite different from that what is the outside world. And that the outside world really on which Mankind is living is like a shell. And furnishing food and sustenance for that periphery. But that ~~that~~ within the Earth there are certain forces or even living creatures which exist there, partly in a description, which every once in awhile, and perhaps can be obtained by

means of dreams, are a resemblance of that what would be most and (or) more ideal, sometimes expressing it in the form of Paradise. How many stories about that, and sometimes folklore mentions these ideas, and they should not be just dismissed as a little bit of Old Wive's Tales, because that what really takes place within the exploration of a person (is) within himself. He also finds that it is more or less populated, but spiritually. And that that what is there as creatures do not know a language to express themselves. And particularly not in any kind of a language known to the language of the Earth itself, or human beings. And the reason for wishing to understand them is to try to find out what is this language of an Emotional Condition, allowing a person then, if he goes within, and dares to go sufficiently far in that so that he loses himself, that then what actually exists as a spiritual life can actually take him within their domain. You see the requirements, of course it's quite obvious, if one explores oneself within, you have to lose contact with your outside world and that you own .....

Tape Runs Off
End Side One

SIDE TWO

So that actually at a minute. This exploration for oneself within, really means that I come from somewhere. I remember very well where I came from because of my memory. But the further I go within myself to my own centre the less important the periphery becomes; and sometimes it's only a little memory and not a clear --/ a clarity of actually describing it or wishing to describe it, Wishing to describe it. Because that what (one) finds within has a new kind of law which enables one to talk differently, and to feel differently, and to understand differently, and being then immersed in that possibility and trying to live there, one changes one's mind and the memory becomes effaced. And one wishes then to be what is an Awareness of the future, hoping for the sanctity and eternity of life within one's own Magnetic Center. Yes Manouche.

Manouche: First Mr. Nyland, I'm sorry about (?) question on Thursday because it didn't come out right. Was, --/ the question was --/

Mr. NYLAND: It's all right.

Manouche: The question was the (2) made it clear in my (2) was I don't see how can I touch the part of the person in the Meeting or in my Small Group which Work (?) now. But your answer was very helpful to me.

Manouche: Now I don't have that question. My question for now is, what --
MR. NYLAND: Manouche? A question a day?
Manouche: My question is how to keep the Devil away.
(General Laughter)
Manouche: That's a good question. I try ... in the experience of giving oneself completely up and losing the desire (?) describing what one experiences in the term of reaching the deepest part possible at that time within oneself. Now as an unconscious person: How can one benefit by that to be clear first about Work and second about ...
MR. NYLAND: That's not so difficult. Because one can, in constant contact with wanting to find out what Work is, one can have an understanding what is really meant by doing. It is not so difficult. The second thing you're going to talk about, --
Manouche: Yeah.
MR NYLAND: That is?
Manouche: Mr. Nyland, (?) --- When I come out from the experience of what you're talking about I'm left with my unconscious state without seeing any change in myself in facing my difficulty in my daily life.
MR NYLAND: The reason for that is, Manouche, that you don't as yet accept it fully. You are still critical about your outside life or your periphery, or your behavior, that you have seen at that time. And the criticism comes from a (?) understanding of the actuality of that what you are. If one honestly understands the total mechanicality as a result of conditions of Earth and as a result of conditions under which one has been born; which conditions are that there is life which is then, I call it sometimes, forced into a form. I think the crying of a baby when it is born to this Earth is that it really know it is being bound. And in that being forced within that form, that this baby really rebels about it. But if I do know afterwards because of maturity, because of maturity, because of more experience, that that mechanicality, as we say, is a machine, is really the unconscious state of a man which is prescribed by the Laws of Mother Nature. Then I don't start to question it any further. I do in the beginning because I don't understand it, and I wish I would be able to convince myself that I could change it. And many times I do believe in the beginning that I can change it because that has become also the law of Mother Nature, and the law of progress that exactly has kept us asleep. This belief in progress. So that we then become more mechanical and have more and more machinery do

what we should have done, making it easier for us. And all the research that has been carried out; industrially, chemically, physically, and so forth, All it always emphasizes (~~is~~) to make it so easy that the whole world starts to consist of push buttons. And so that all of that brings us in the consideration of what we can do, to the conclusions that all we have to do is to keep on doing the way we are doing because we ultimately, in that sense, become free. And the fact is that we bind ourselves more and more and more because nothing within oneself is developed. I keep on pushing buttons with my fingers. ~~I'm~~ only I don't do it with my heart. And this is (a) tremendous difficulty. And again and again ~~and again~~ this condition of KundaBuffer remains as a consequence of existing. And that as yet I do not see the difference between the influence, and the results of an existence, and the actual existence of the KundaBuffer as an organ itself. When the assurance comes once and for all that this KundaBuffer does not exist any longer then it is as if a prison is opened because there is no key necessary to open it. So the fact, when I come back out of (~~a~~) state which I have had communication with my Inner Life, and I ~~say of it~~ feel that, I'm entitled, maybe, to ~~even~~ even more spirituality than has been given, so that when I come out of it I expect certain things that I then feel, that are mine. Then I'm immediately faced again with the condition of what I have left, and nothing has been done to eliminate that condition. All I did ~~was~~ I went inside a Church and prayed for ~~a little while~~ them. ~~It is~~ This ~~still~~ is a (~~a~~) terrible fact that I still have to face that same problem. When you ask how to touch peole, You can touch them within. But you can not touch them outside unless you show that what is within in appearance of that what you are outside. And so one first has to realize that the outside as form has a place. But now knowing that that place which is occupied, mostly by our bodies, and the forms of behavior, is filled with life from within. The more I see now, in the manifestations and existence of my life, the more free I become from my form. If I apply that same reasoning to anyone else, and dependent on my insight that I have that all of us are mechanical, I can percieve life within them and then I can help them ~~I cannot~~. That what is touched within me is my life being touched by the life of someone else, or reversely, I go out and wish then in that kind of, I call it, caring, many times. It is really a wish to have that kind of communication with a person on the basis of being affected, touched, or concerned. And in that state when I then go outside, I don't lose that because it has become such

a part of me that my totality of personality is spiritual and not material. You see what I mean?

Yes, Mr. Nyland.

MR NYLAND: Yah! It is more and more the acceptance of the way one is actually. Then the understanding of that what is as such, having a place until it has given you the maturity of your Inner Life. And then, as it were, you can do away with it because then both KundaBuffer and the influence of it have disappeared. All right?

Manouche: Thank you very much.

MR: All right.

Ebrahim (?): Mr. Nyland?

MR NYLAND: Yah?

Ebrahim: . I do not know --- How can I learn the language of the Emotional?

MR NYLAND: Yah. That's a long search.

Ebrahim: Several time happened to my body. I don't know how to express that. And also, I don' know. Do I have to Work onmyself or ---?

MR. NYLAND: Didn't I talk about that recently? Or was it on the Coast? I did talk about how to acquire the Emotional Language. Maybe not here. It came up I think in of the --- Huh! What?

Ebrahim: It was here.

MR NYLAND: I have talked about it. It is by eliminating for the body the use of being used as the expression of one's feeling. And the necessity for an Emotion to make their own language by allowing the body to have its language sometimes, intellectually expressed, as a result of sensing. So that there is no, no guilt on the part of the emotions that they can leave the body alone because so far the body was dependent on the emotions and thefeelings, or reversely, it was almost like a partnership, but it has to be broken up for the freedom of the individual partner. And so the one partner, being concerned for the other, cannot leave the other just high and dry. Something has to be done to give it the strength for its' own existence or the knowledge of that. Then the realm of the physical body; it can continue to exist. And very little of that sense of intellectuality is needed. And as I say many times it is only a (?) that gives me the knowledge of my own existence by means of sensing. When that is done first then the Emotional Body as Kesdjan will be able to be developed. It will start to grow because the reason it can grow is that my intense desire to wish to reach an Aim will help me to overbridge the FA of the

Kesdjan and then I have the full range of the SOL-LA-SI in the Kesdjanian conditional emotional state and it is during that time of going to from SOL to LA to SI that I learn the language of my Emotions. In the beginning at SOL it is tinted by the concept of God. It is that what I then say, if only I were omniscient and omnipotent. If only I would be able to be like that. It would be easy for me to communicate on an Emotional Scale, because then I would love. When I go to LA I realize that it is necessary for me first to love before I can have a language. Because Loving is still within my means even a little bit unconsciously and maybe not perhaps as fully developed conscientously. I still start to do what I can for the sake of others in caring for them. And that particular process in gradually giving up that what I am constitutes the condition of that LA in which I learn what love actually is in practice. Then I'm ready for SI. SI means that God then smiles benevolently at my-- on my attempts. And if he says that now you have the material for being able to form sentences in the language of your Emotions. Now I will help you to say or to tell you how actually a language like that is formed. And he says in the first place it has no form you are familiar with. For that reason you never could make out what the language was because it is entirely different from any language that you have acquired in the form, for instance, of letters. But also he says there is a language which is possible as an expression of behavior of a human being without describing what actually they are doing. That is the first requirement. It becomes a posture. The second requirement is an Inner Life condition which wishes to radiate on oneself by influencing, then, those also who are alive in such a way of well meaning that that what is within a person can become recieved by someone else on the basis of honesty, of wishing well without any arriere pensee (hindsight) in consideration of selfishness. That is how God starts to teach. And at SI it is possible to to become free completely from one's body and all wish for expressing feelings as --/ with the help of the body. And in that freedom the SI-DO means it doesn't matter anymore because I don't need the physical body. I'm through with it. And my language is now sufficient to be in communication with my Soul. You see, God teaches love. This that. It is not man-taught. We prattle a little bit about it in wanting to have a language. And we say it ought to belong here and there and we start to define it. We say it belongs to the level of the Kesdjanian Body, but we are not there, so even if we would know there wouldn't be any place to use it. It will only come by the development,

as I say, of that second triad of Kesdjanian, which second triad is, is Objective. When you are at SOL and you begin you pray to the Lord who is at SI and you meet him in LA. All right?

Ebrahim: Thank you Mr. Nyland.

NYLAND: Yah! Have you some other questions? Or is it a matter of digesting? When we talk seriously like this, you know, you have to consider for yourself with what do you want to receive it? What is there at the present time open for these ideas? Because they are, quite definitely, of an esoteric value. And they are without any doubt not so practical. And it is not possible to put them immediately to practice on this Earth in ordinary behavior and unconsciousness. They do belong to the formation of your Conscience. Of that what is within you that should be more and more developed into greater finesse, sensitivity, together with being sensible. Also the kind of common sense which tells you what at the present time you can eat. And that what you should leave alone and eat later. You have an Aperitif at the beginning. Then you have a Meal. After that you have a Dessert. You are not reversing that order. The Aperitif is your aspiration quality. The meeting within of this aspiration going into the form of your inspiration is a digesting process within yourself. And that that what you then experience will give you the quality of a Dessert. The Dessert in such a case is the joy you have! Of having done your best. And the gratitude that you have towards the Lord ~~(for)~~ allowing you to have eaten. And so it is not that easy to take all these kind of things, and concepts, and a little philosophy all together, and to say what is the affect now on me? Because I hope it will last and ~~at time it will~~ that I've time to come a little bit more to the foreground and then you will remember, and then you will say: Oh Yes! Now I do know. Mostly because of your own experience you find out that these things can exist and will exist for one who honestly wants to remain serious about his possible developement, his growing up. His wish to become a Man. His wish for an understanding. And to become part, more and more, of the totality of life. You see, a group and a Barn and all the different things we are trying to do all have a characteristic. Something of that kind of quality, perhaps you can see here and there the spirituality of it. Like sometimes you can see it in a person when he is what he is with -// within. The vibration which comes out, as I say, as radiation. What takes place within: Meta-formation of an emanation. I consider that sometimes eminent. That what makes more

essence reasonable within oneself. It is like that gestation so that the emanation becomes ready to radiate to the outside world. A person must first develop this kind of solidity within. His assurance for himself that that what he is thinking about and feeling, and that what he is doing in relation to others, that whatever it is that he has as a relationship with anyone, including all other forms of life. That he is assured within him self that he is doing the right thing, or as right as he can be at that time. That is exercising his capacity to the maximum of his ability. When that assurance is there your Conscience becomes clean and on that basis you say to God that all I can do today, up to this moment, I've tried to be honest about myself, and so if I don't know exactly how I am, and what I am, you have a right to ask to find out from him. He can tell you if he wishes, and if he feels, you might say, that you have to continue a little bit longer in ignorance. It doesn't mean that he is leaving you. It means that he, as we say sometimes, in his Omniscience, knowing what is right for your own Karma, allows the law of your Karma to continue to exist without even wishing to interfere. And so one must take all these kinds of concepts and thoughts, and these little illustrations here and there as something that comes form somewhere and touches you somehow and in a certain place. And trying to become sensitive about it and not just saying: It is not for me. It may not be as yet to the fullest extent. But you know the digestive process starts by touching. It starts in your mouth by that what's the quality of your taste. That is the touching. That is the knowledge given to you indicating the existence of something that is of value. After that it is belief. Knowing then in belief that that what is not seen still is there as reality, and because of that one has the wish, as I said the other day, to swallow. When swallowing you will profit. In doing so you will find out what is really the truth about yourself.

So sometimes these Saturday evenings can remind you of the sanctity of your life. It doesn't matter to me if you think that what I'm saying is right or wrong. I'm only saying it because it's the way I believe esoteric knowledge can be understood. But each person has his own right to make his own life and to introduce whatever he wishes and to make allowances for whatever he wants to keep. All I mean is that he has an obligation, and each person has that, to extract from whatever he recieves as an impression,

five sense organs, of course, to start with, But with that gradually is given to him on a different kind of a scale. Of a scale of Kesdjan, and a scale of Soul. Also ~~the~~ impressions which have different colorations, and partly already becoming Objective. That his responsibility is to take them, to look at them, and to react towards them, in the form of an activity based this time on the quality of the impression. The more there is in an impression of spiritual value, the more truthful a Man will be in his behavior. And the more, as I say, the joy of the dessert he will experience. Because that what is being served in the beginning is Mother Nature, serving you. Then during the period of actual digesting you are feeding and serving yourself. But the dessert is ~~being~~ served by God. That's why the taste is out of this world. Try to think of Gurdjieff for a moment. And ~~have~~ a drink to his spirit. (Lengthy Silence) So I will play a little bit.

End of Tape

Trans~~cribed By~~: Mark C. Bassell
5/26/82

TYPED: MARK BASSELL 5/26/82
PROOF: 1st Selma Rag[illegible] 8/17/83
2nd [illegible] 9/15/83

FINAL: